possible; all we can do is to cling as much as we
"can to a deepening sense of the joy of the pure and
•essential Presence and do the best we may with
the discordant externality, until we can impose in its
place the law of its divine contrary. **Or** else we have
to seek for an escape rather than a solution. For
we can say that the inner Presence alone is a Truth
and the discordant externality is a falsehood
or illusion created by a mysterious principle of
Ignorance; our problem is to find some way of escape
out of the falsehood of the manifested world into
the truth of the hidden Reality. **Or** we may hold
with the Buddhist that there is no need of
'explanation, since there is this one practical fact
of the imperfection and impermanence of things
.and no Self, Divine or Brahman, for that too is an
illusion of our consciousness: the one thing that is
necessary for liberation is to get rid of the persistent
•structure of ideas and persistent energy of action
'which maintain a continuity in the flux of the
impermanence. On this road of escape we achieve
•self-extinction in Nirvana; the problem of things
.gets itself extinguished by our own self-extinction.
This is a way out, but it does not look

like the
true and only way, nor are the other
solutions
.altogether satisfactory. It is a fact that
by
.excluding the discordant manifestation
from our
inner consciousness as a superficial
externality, by
insisting only on the pure and perfect
Presence,
we can achieve individually a deep and
blissful
•sense of this silent Divinity, can enter
into the